

1739

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THE GRACE of GOD

Asserted to be

Saving and Incrcreated:

AND

JAMES FORBES

PROVED

A False Witness,

In affirming it to be no Grace,

AND

A Great NOTHING.

BEING

A Reply to his Book called, *Nehushtan*.

By JOHN ELLIOT.

Heb. 10. 28. 29. *He that despised Moses Law, dyed without Mercy under two or three Witnesses.*

Of how much sorer Punishment, suppose ye, shall he be thought worthy who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant wherewith he was Sanctified an Unholy thing, and hath done despite unto the Spirit of Grace.

1 Cor. 12. 7. *But the Manifestation of the Spirit is given to every Man to profit withall.*

L O N D O N: Printed for Tho. Northcott in
George-Yard in Lombard-street. 1695.

THE
GRACE OF GOD

ALL TO BE
GIVEN TO THE

WILL OF
JAMES

PROVED
IN THE

IN THE
COURT OF

THE
JUDGES

AND
COUNSELLORS



LONDON
PRINTED BY

THE
PREFACE

Dedicated more particularly to

James Forbes

HIS
AUDITORY.

TH E former Treatise did I
make (Friendly Neighbours)
in cordial Love to your Souls, be-
ing desirous (it falling to my Lot)
to do my endeavour, that this Di-
vine Principle of saving Grace, or
Christs Spiritual Appearance in the
Heart, (the point in Controversy
between us) might be cleared up to
A 2 you;

The P R E .

you ; and so through your understanding thereof, might truly to believe therein, and thereby livingly experience more of the Divine Virtue that comes therefrom, and which is in an abundant manner participated of, by all that are faithful thereto.

Now this my Labour of Love, I believe hath not been altogether unservicable, even amongst some of you, (or that have been of you) though unfriendly rejected by others of you. Who, as your Pastor certifies, are (contrariwise) so satisfied with what you have heard Preached by him, that the most Judicious among you (it seems) press the publication thereof, that others might reap the like Advantage, as they have reaped, and (not only so, but) that it may contribute something towards the preventing the growth of Quakerism in other places, as well as here. And what he hath done, being as directed (he saith) viz. Doctrinally, and Practically, to
Discuss

The PREFACE.

Discuss this Point. And loth to trouble the People, or polute the Pulpit, with Replies to the Impertinences of J. E's. Scribe, designing that, as distinct from this, with purpose also to publish if I have any fresh Provocation. Now though I have here written a fresh, yet hope have not given him any just Provocation of offence, as did not before that I am yet sensible of; but if hereupon, he will run himself into a great Paroxysm of furious Zeal, and his Spirit be in so great a ferment, as to add wilfulness to his weakness, to the falling more fouler upon our Principle, and us who profess it, the fault will be in himself, not me, and the greater will be his Condemnation.

I would have him consider, that though I began to Print, I did not to write, that was the Act of J. Green. But I greatly question whether J. F. himself was not the cause thereof, or consenting thereto, as its now confess by himself in Print,

The P R E F A C E.

Print, that he was the Author of the last Lines (according to my Belief therein before) though come forth in the former Persons Name. With all let him weigh the matter with respect to my Weakness, mean Qualification, more Confidence than Strength of Reason, and hearkning to foolish Counsels, not to say worse, (all which he saith of me :) Which (on the other hand) his own laborious Lines, the effect of his long Study, many Sermons, and perhaps refining thereof since, whereby (doubtless) he doubts not but that he hath proved the Point, as in his Title Page is Asserted. These things put together and well weighed, I say, methinks he should so slight such mean matter (accounted by him) as not to persist to print against what of the same import is here made publick, from such a weak Opponent, against his (supposed) strong Lines; and in vindication of my former, called by him (A crude, indigested, em-

The P R E F A C E.

pty Script;) I doubt not but he will deem this the like, and that this my Rejoynder is no Answer to him, therefore consequently to be slighted by him; but if he should take such cognizance thereof, as to appear against it, whether then it may not be concluded that he (contrariwise) hath a different Opinion concerning it; but leaving it to him to do what he shall think best, I have true freedom (not from foolish Counsels) but from the measure of the Spirit of Truth in me (which hath not deceived or trapped me, nor brought shame and confusion of face upon me) further to oppose him, in my weak manner (for indeed I am so far humble, that I account my self much weaker than many thousands in Israel) and hope that it will be further seen of some, by what is here further added, That its further manifested he is still grossly Erronious, and therefore ought not to be hearkned to herein, but withdrawn from: And
that

The P R E F A C E.

that he had better been silent, and still not to have printed, than held up his Head again, thus to endeavour the preventing the growth of Gods Eternal Truth, called by him Quakerism.

Jo. 1. 1.

Rom 10.

7. 8.

1 Pet. 1.

23.

Now that, Christ, the Word, (nigh in the Heart) who lives and abides forever, may have free course and be glorified: And that in order to your being really advantaged, and blest with Spiritual Encrease from above, you would depend upon God, through his Holy Spirit of Grace, as inwardly appearing; and so Independency, in this respect, may not grow, but decrease,

Is the fervent Prayer of
your sincere and well
wishing Friend,

The 23d. 5th.
Month, 1694.

John Elliot.

INTRODUCTION.

TH E Lord God Everlasting, who created Man for a purpose of his own Glory, and desires not the Death of a Sinner, but rather that he should Return and Live, having in this his Universal Love, so far reached to me, as to Illuminate my Understanding, and give me to Believe in him, through his Holy Spirit in my Heart, and thereby have witnessed (in measure) a being renewed in the Spirit of my Mind, and changed from an Evil Life, and Vain Conversation, and so internally have seen and tasted that the Lord is good, through a real participating of his Spiritual Comforts, issuing forth from him in my Soul, (pure praises be returned to him for the same) and being in a continued sense of his Goodness, desiring also that others might be more in love with this

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Di-

The P R E F A C E.

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Divine Power, and so be sensible (with us) more of the overcoming Virtue that comes therefrom; likewise having a Godly Zeal for the Lord, and this his Spiritual Appearance, therefore here again appear on behalf thereof and against the Gross Errour and Blasphemy of *James Forbes*, who affirms in his Title Page, That what I call Saving Grace in all Men, and an Incorruptible Being, he hath proved it to be *No Grace*, and a *Great Nothing*: Again comparing it to Images, and also to the Brazen Serpent which *Moses* made that the Children of *Israel* burnt Incense to, which therefore *Hezekiah* brake in pieces, and called it *Nehushtan*.

I being no Latin Scholar, therefore it may not be expected that I should follow him in his Way of Logick, nor to use Politeness of Language, or Rhetorical Florishes of Words; it's that he saith, that hath been contrary to his own natural Genius, and yet methinks he (contradictorily) is much found therein, having strained greatly thereafter: What I write, may therefore be like a Mechanick, (or Tradesman) and that being in a plain way, and according to Scripture, therefore

I hope it will not be slighted; and make it my Request, That it may be unto the end seriously perused, and impartially considered.

NOW then to the Point, the which consists in these three Particulars, viz.

- I. *Whether the Saving Grace of God, hath not appeared to all Men, as well Unbelievers as Believers?*
- II. *Whether this Saving Grace, mentioned Titus, 2. 11. and the Light, Joh. 1. 4, 9. and the Spirit, Joh. 16. 7, 8, 13. 1 Cor. 12. 7. are not (though differently denominated) but one and the self same thing?*
- III. *Whether the said Grace, Light, or Spirit of Christ in Man, is a Creature, or Increated; a meer Fruit, Work, or Effect of the Spirit; or whether Christ, as the Cause, be not really in Spirit working in the Heart, convincing and reproving the Unregenerate, and comforting and uphold-*

B 2

ing

ing True Believers, and so the Spirit
and its Work to be differently consi-
dered and distinguished?

Vide Colo-
rations.

As to the First, touching universal
saving Grace in all, This he denyes
and saith, *It is not what it is called by*
some: Neither is so to be called, nor de-
serves that denomination; for that which
is in all Men, is not Grace, pa. 1, 6,
Thereby plainly contradicting the say-
ing of the Apostle Paul, viz. *For the*
Grace of God that bringeth Salvation hath
appeared to all Men, Tit. 2. 11. Then
to Unbelievers as well as unto Believers.
And that this is the same in Na-
ture with what is in Believers, Read
Cor. 12. 9. Acts, 20. 32.

The Second particular mentioned
I conclude will not be denied; and
take it for granted, from his own say-
ing, viz. *Call it by what Name thou*
wilt, the Grace of God within thee, and
others; the Light that is in thee, and
others; Christ, or the Spirit within thee,
and others——. Saving Grace, pa.
17.

Thirdly. *That the Grace, Light,*
or Spirit of God in the Heart of Man,

a meer Fruit, work, or a created Excellency: That I deny.

He proceeds to make proof thereof in pa. 2. But before I pursue him therein, I think good first to signify briefly, that I deny that his diversified Argument hath made out his Assertion in pa. 1. viz. *That nothing of Christ, his Light, Spirit, or Grace, is in Heathens and other unconverted Persons.* But the particular disquisition thereof I suspend till after I have treated of the last Head; and in the mean time, desire the impartial Readers, that until that is heard also, to defer giving Judgment, as that what J. F. hath there mentioned, is of sufficient force, cogency, and validity, utterly to overthrow the foundation of my Book, and the whole superstructure also therewith; I hoping through the Assistance of Gods Grace, to Refute his supposed Confutatory Arguments to their satisfaction.

So now to proceed, and that as short as I well can.

His Position, which he signifies, he hath seen cause to insist chiefly on, runs thus, viz.

The saving Grace of God in True Believers is no increated Being; that which is Grace in those that are Christians indeed, is a Creature, a meet Creature, and an imperfect Creature.

Then for method sake he proceeds to state (but not rightly) the Question, or thing in Controversy between us; and so in his last Preliminary speaks on the word Grace, that in the Scripture it hath a double acceptation—It is the same with Divine Benignity, or God himself, freely willing to communicate the specialties of his Favour even to those that are most undeserving—I Cor. 15. 10. *I am what I am by the Grace of God*—. This is the Original of all good things we have—. It is God himself—. 2. There is Grace viz. *Any Gift that is bestowed on us of the Love, Favour, and Bounty of God*, citing 2 Cor. 8. 7.—Where the Apostle speaking of Faith, &c. excites that Church, that they abound in this Grace also, viz. *Liberally distributing towards relieving the Necessities of the Poor Saints at Jerusalem.*

That the word Grace in Scripture is of a double acceptation I deny not ;

But

But pray let it be Observed that this Answer.

Divine Grace, or Thing in Controversy, which I stand for, as in its self to be saving, and increated, and not a meer imperfect Creature ; is not meant by me, to be any meer Fruit, or single Effect of the Spirit as he insinuateth, (as Faith, Hope, Charity, &c. (called also Gifts and Graces) as is plainly mentioned by me in my former Book, *pa.* 28.) But the Cause producing that Effect, that is to say, God as manifesting himself in Man by his own pure Light, Life, and Spirit, or Christ within, as he gave me leave to call it, and which is so called in Scripture, *2 Cor.* 13. 5. *Col.* 1. 27. &c. And in this sense, without doubt, he hath all along taken me, in that all along before I have so expressed my self. But by his words it may now be perceived that he owns not that Christ, or his Spirit is really in Man, but that in true Believers its but a special Work of the Spirit of God, a special Gift, as Faith — *Nature renewed in respect of Qualities*, *pa.* 2, 7, 8. This is the substance of his Faith in this point, if I mistake him not. And so (although he is sensible that I believe otherwise, yet he, as if I was one with him therein,

doth proceed in high opposition against me with relation to what I asserted not, *viz.* *That this Grace, to wit, Faith (or any such like Virtue) is not an Increased Being.* Therefore I conclude, that if it be not sophistically, it is very impertinently, and unnecessarily done by him, thus to make such a do and fill his Book so full, and trouble his Reader so long (as he did his Hearers also before) about that which was not affirmed, and is quite beside the point. What I think is, and deserves cognizance, I purpose to speak to, in order as I find it mentioned, and the rest may pass over as unnecessary to be taken notice of.

Now for proof of his Proposition he begins thus, *viz.*

There is no person or positive Entitie in Heaven or Earth, but what is Created of the Lord Jehovah, Father, Son and Spirit, pa. 2.

Answer.

What then? Are the Father, Son, and Spirit, as Spiritually manifested in Believers a Created Being? surely, Nay.

3d. Preliminary, p. 2. *There is a passage in my Opponents Pamphlet, p. 26. which*

which savours so much of unsoundness, that I cannot let it pass without some animadversion; his Words are speaking of Grace in his sense, It is of his Divine saving Nature, but yet not the only entire God, Eternal Jehova.

As to this passage which he hath Answer: took notice of, I, by many Scripture Texts immediately following, evidently proved it, as may there appear. The point he in short hath mentioned, and hath not attempted to disprove it by Scripture, but lightly passed my Scripture proofs over; and saith, *Doth not this imply that Grace is God, though not Jehova? and that Jehova is a divisible and compounded being?* Let him from Scripture confute (if he can, if he write again) what I have Scripturally written in relation hereto, signifying withall his sense of Jo. 3. 34. 1 Cor. 12. 7 Eph. 4. 7. and after he may expect to hear further on the point. But in the mean time he may understand that I acquiesce with him, That God doth not admit of any of these Compositions mentioned by him. And he also allows, that there are measures of the Spirit, p. 4.

4th. Preliminary: He saith, *The Heterodoxy of some Expressions of our Author,*
pne

put me upon making this a distinct Preliminary, The Essence of God is incommunicable to Creatures. And recites these my Words, viz. Though this measure be not the fulness, or the whole intire Essence, yet it is of God, in a measure of his own Spirit, which is not distinct therefrom, but is one with it, 1 Jo. 5. 7. and therein communicable to Men. This he endeavours to Enervate, (without Scripture proof likewise) by quoting the said Verse at large, viz. There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. And then saying, That God, Father, Son, and Spirit, are Essentially one, as if therefore consequently the Eternal Spirit and the measure thereof in Man were altogether distinct. And upon my expression That the Holy Spirit of God in Man was not distinct, or altogether seperate from God, he comes off with, There's Divinity for you. Which whether his, or mine be most Orthodox, let some of the former Scriptures here recited, viz. Isa. 57. 15. 1 Cor. 3. 16, 17. & 6. 19. 2 Cor. 6. 16. Jo. 14. 16, 17, 20. & 17. 23. Zach. 12. 10. & Heb. 10. 29. with other Scriptures of the like import, be duly weighed. God is a Spirit,

(11)

Jo. 4. 24. and incomprehensible, so that the Heaven, and Heaven of Heavens cannot contain him. 1 Kings. 8.

27. And though he be that high and lofty One, that Inhabith Eternity, yet (saith he) I dwell with him also that is of a contrite and humble Spirit, to revive the Spirits of the humble, and to revive the Hearts of the contrite Ones. Now though I assert not, that the whole entire Essence, or the God-head precisely taken, is in us, he being incomprehensible; yet I conclude according to those Scriptures foregoing, that he, by his Holy Spirit which is inseparable from him, is really so to be witnessed, as to be seen, felt, heard, and understood by the inward senses of the renewed Man; Jo. 1. 4. In him (viz. *Christ the Word*) *was Life, and the Life was the Light of Men.* Consequently the Light within Men is of the Essence and substance of the God-head.

And Although the disproportion between God and Man, be as great, as between Finite, and Infinite — And page 3, that whatever it is that Man is, or is in Man (as a part of Man) compared with God, it is imperfection it self. But this in truth it cannot be said by him,

him, with respect to the Holy Spirit that is given of God for a *Light to Man that sits in Darkness, and in the shadow of Death, and to guide our Feet into the way of Peace, Luke 1. 79.*

5th. Preliminary, He saith, *Christ and his Spirit are in Believers to exert and put forth gracious acts and Operations upon them, as their respective Exigencies do require, to humble them, when they want humbling; to give a check to their corruptions, and mortifie them when there is occasion; to recover them out of the Snare of the Evil one, when entangled therein; to enlighten, and enliven, quicken and comfort them; to corroborate and strengthen them, in and under all their Weaknesses, Infirmities, Trials, and Temptations.*

Page 4.

Also its declared positively, its a Spiritual Union; in respect to the Veriety thereof its real, not Imaginary; in respect of the things United, its substantial; in respect of its way and manner, its close and intimate.

page 5.

Likewise divers Scriptures are recited by him, which make mention of God, Christ, and the Spirit dwelling with, or living in Believers. And also some lines following, its owned that

that the Spirit of God dwells in Saints. Very well, and worthy Observation, say I.

Now, these Concessions considered, with his own Verbal acknowledgment that he hath of Gods Holy Spirit in himself, How can he assert that there is nothing in Man that is increated; without a gross Contradiction to himself; considering withall that he confess the said Holy Spirit was not a Creature? Let him reconcile himself if he can, and get quit of this Confusion. As yet he hath not, that I see, though he was before urged to do it; and that he ever will be able to extricate himself out of the Circle he hath drawn himself into, I do not believe he with all his skill can. And his Silence therein to what was queried, shews his inability of doing it; for if he could, no doubt but he would, but instead thereof, because impossible to accomplish, he endeavours to darken Council, by multiplying many Words impertinently.

He hath divers Reasons against a personal Inhabitation of the Spirit in Believers; one is, viz. page 4.

If

If the Person of the Spirit be in the Person of every Individual Believer, then every Individual Believer is two Persons.

Answer.

For my part I never before, that I remember, observed it Written, or heard it Spoken, That a personal Inhabitation of the Spirit was pleaded for by any. Believers are Persons made up externally of Flesh, and Bone, &c. *And a Spirit hath not Flesh and Bone*, saith the Scripture, *Luke, 24. 39.* Consequently the Spirit is not a Person having Flesh and Bone, and therefore not in a Personal manner in Believers. And though we own that the Father, and the Son, by the Holy Spirit, are in true Believers; yet I conceive not that therefore it may be justly charged upon us, that we own him to be in a Personal manner in us. Neither that it may be inferred, that there are so many Spirits of God, as there are true Believers in God; the same being one unlimited Spirit of God, *who thereby searcheth the Heart, and tryes the Reigns, and sheweth unto Man his Thoughts,* Amos 4. 13. Jer. 17. 10. *And enables Man through his Joyning there*

therewith, to bring forth the Fruit of the Spirit. Gal. 5. 22, 23. So it may appear that its not we, but our Opposers that confounds, and confusedly jumbles the Spirit of God, with the gifts and qualifications dispensed from it ; for we distinguish the Cause from the Effect ; but then its to be always observed and well weighed, that the Cause producing this Effect must really be witnessed in a Spiritual manner within us ; and consequently the same increated.

He hath an Argument, and it runs page 7.
thus, viz. That which a little while ago was a non-entitie, cannot be an increated Being ; such was Grace inherent in this, and the other Man. Therefore—Again in pa. 8. If they that have Grace in them to Day, had it not Yesterday, then the Grace which is in them to Day, is no increated; but a created Being : But so it is with them that are Saints to Day, and were Sinners Yesterday ; Therefore —

The Saving Grace, or Spirit of God Answer.
 in Man, before Man is made Gracious, or Holy by it, is not a non-entitie, but in some degree hath existence in Man, preceding that Godly state, though unreceived and disobeyed ; it being this Holy Spirit of Grace that in the
 Heart

Heart teacheth ungodly Men to deny their ungodliness, convinceth them of it, and reproves them for it, in order that they may forsake it, and live the Holy Life of Righteousness, *Tit. 2. 12. Rom. 1. 18. 19. Jo. 16. 8.* Consequently this Gracious Spirit is in Man antecedently, and the same no Creature. And in relation hereto, pray take notice what himself saith in the said 8th. pa. viz. *Upon the Souls of Sinners.* This (saith he) denotes the Objects on which the Grace working Arts, and Operations of the Holy Ghost, are terminated, considered antecedently to his working this Work, in and upon them. That is, while Sinners, not Saints, as himself there confesseth to his own overthrow.

By the Preaching of the Gospel.

page 8. This, with his misapplication of *Pet. 1. 23, 24, 25.* and *Rom. 10.* is deferred to be Spoken to, until I come to pa. 20.

page 8. Whereby Nature is so far renewed in them (viz. Sinners) in respect of Qualities, that all Old things are done away.

answer. Thus to be renewed, (viz.) the Mind that was before dark and ignorant, is
now

now inlightned. The Will that was
 stubborn, obstinate and averse from
 that which is good, is now made free-
 ly to will that which is represented to
 it, as good. The Affections that were
 Carnal, are set upon things which are
 above—) its very true, is the Work
 of the Spirit of God in, and upon the
 Souls of sinners; Therefore (as before)
 the Spirit of God must needs be there in
 the Soul to effect this great Work, and so
 the Work-Man is thus distinguished
 from the Work of his Hand; and not
 one put for the other. The Spirit
 is but one, but his Gifts divers; The
 manifestation of the Spirit is given to
 every Man—and no Man can say Jesus
 is the Lord, but by the Holy Ghost. *It is
 the same God that worketh all in all,*
 1 Cor. 12. So to the end that Man
 may be Renovated, God (according
 to 2 Cor. 4. 6. scited here by him in
 pag. 8.) who commanded the Light to
 shine out of Darkness, hath shined in
 our Hearts, to give the Light of the
 Knowledge of the Glory of God in
 the Face of Jesus Christ. Therefore
 unto this Divine Light in our Hearts,
 as a most sure word of Prophecy, we
 do well to take heed, as unto a Light
 that shineth in a dark place, until the
 Day-Dawn, and the Day-Star (Christ)

Page 8.

arise in our Hearts, 2. *Per.* 1. 19. For the Nations of them that are saved shall walk in the Light of the Lamb. *Rev.* 21. 23, 24. It being this very Light of Christ the Lamb of God, through Man's Obedience to it, that effectually makes a new Creature, i. e. a Christian indeed, one that is in Christ, having Union with Christ, and evidencing that Unity, by a new Creation, viz. a new Spirit, new Head, new Principles, new Practices, &c. But then this new Creature, and that which creates anew, are not one thing, but two. For that which thus makes anew, is (according to his following words, *pag.* 9.) the sole Power of God, which Power of God is Christ. *1 Cor.* 1. 24. Therefore this Power (Christ) by which this new Work is wrought, must be within, and consequently increated. The Father, Son, and Spirit, as the Church of *England* hath it, (and is generally owned,) being increated; their appearance Spiritually within Man, is certainly no Creature.

Page 9.

He cites, *Ephes.* 10. We are his Workmanship—And *Ephes.* 4. 24. And that ye put on the new Man.—And *Col.* 3. 10. And have put on the new Man.—And then concludes thus, viz. The

The new Man renewed in Knowledge, after the Image of God, and Grace inherent, are *Identical*, they are one and the same thing.

But the new Man, or Man renewed, — and that Divine Spirit in Man, that creates anew, and of which we must be born again, if enter God's Kingdom, Jo. 3. 5. are not one and the same thing. Which is a sufficient Answer also to *Isa. 43. 1.* and other Scriptures following, added by him.

Answer.

Having (saith he) gone over the parts of the last Description of Grace — I proceed to some other Arguments, to prove this Position, *That Grace in Believers is no increated Excellency*; and so proceeds, first mentioning that the Humane Nature of Christ is no increated Being.

Page 10.

To this, there needs no other Reply, than that I know no one asserts it is; but his Divine Nature, or Godhead is increated.

Answer.

2. If (saith he) that Grace which was, and is in the Humane Nature of Christ, be no increated Being; Grace in Believers is not so: The former is true, therefore the latter. If those Supernatural Divine Qualities, wherewith the Humane Nature of

Page 11.

Christ was Endowed, did not commence, or begin to exist, till the Humane Nature did begin to exist, they were not increated, but created Excellencies; the former is true, Therefore—*Answer.* The Grace, or Holy Spirit that appeared in the Humane Nature, was no created Excellency; and had Existence before it, even from Eternity.

Isa. II. 1, 2, 3.—There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, and the Spirit of the Lord shall rest upon him.—The Rod that was to come forth of the Stem of Jesse—was the Messiah considered according to his Humane Nature, a created Being: Therefore so was also the Spirit that was to rest upon him, a created Spirit.

Answer. O most gross Blasphemy, and inconsequential therefrom as well as Contradictory to himself; who affirmed that the Spirit of God in him, was no Creature.

Page 10. An increated Being is impassible (saith he) or incapable of Suffering:

Answer. God (who is an increated Being) saith by the Mouth of his Prophet, behold I am pressed under you, as a Cart is pressed that is full of Sheaves, *Amos*

2. 13. And also it is said, *Heb.* 6. 6. that some did Crucifie to themselves the Son of God, and put him to an open shame: But this is not to be taken in that strict sense, as that the God-Head it self in the abstract, could be thus done unto.

He proceeds to prove that Angels be created Beings, and that the Soul, Page 12. and Glory are created Beings, and that there is not any thing that's acted by us, can be an increated Being, as, viz. Repentance, Faith, Love, Humility, Patience, Hope, Fear of God, Meekness, Zeal. Page 16.

What need all this, did, I assert Answer. the contrary?

What Man is in his Essentials or Integrals, in his Naturals or Supernaturals, in his Morals or Spirituals, he is a Creature of God, and nothing more, and whoever say otherwise, they neither know God, nor themselves, Nature, nor Grace, nor any thing else aright. Page 14.

Methinks herein he hath not shewn Answer. deep knowledge, for I know no one denies it. Page 14.

The Soul is more Excellent than Grace, or any quality that is in it. And there is nothing in the best of Men, that is an increated Being, pag.

Answer. 16. I deny it : The Spirit of God in the Soul, infinitely excels the Soul, and he (as before) hath confest it to be the Spirit of God within, and that the same is no Creature.

Page 15. God intending to make a Creature Happy, gives it a Principle capable to understand, and enjoy himself, the Object of that Principle to be understood and enjoyed.

Answer. Answer, Well, what is that Principle in the Creature Man, that is capable to understand and enjoy God, which wanted that Understanding and Enjoyments ?

Is it the Spirit of God ? No, that was never without the Knowledge or Enjoyment of God. Is it a created Being or Principle, or reasonable Soul that was capable of losing the Knowledge or Enjoyment of God ? Then God and his Spirit must be the Object thereof ; it is the Inspiration of the Almighty that gives Understanding to the Creature ; and this Divine Principle that is to be understood and enjoyed by the Creature, must therefore be in the Creature, and cannot without Blasphemy be deemed, No Grace ; Or, A Great Nothing. Its not the Reasonable Soul, but the Spirit of God

God is that Principle, which makes the Reasonable Soul in the Creature capable to understand, and enjoy God, and to call that Spirit or Principle no Grace, but a Creature, or a great nothing, is Blasphemy: In relation to this, take the Apostles saying, 1 Cor. 2. 11, 12. *The things of God knoweth no Man, but the Spirit of God:* Now we have received the Spirit which is of God, that we might know the things that are freely given to us of God; whence it follows, that God to make a Creature happy, gives it a Principle (or Reasonable Soul) capable to understand and enjoy God, and a divine Principle by which this Knowledge and Enjoyment is given to Man; which must be the Spirit which is of God, and this Spirit must be in the Heart; as the Apostle saith, *we have received the Spirit, or, as the Apostle John saith, hereby we know that he abideth in us by the Spirit which he hath given us; consequently the Spirit of God, which makes The Creature capable to understand thus, is within, and the same is no Creature.*

I cannot contentedly pass from this, Page 16. without putting all upon making some improvement hereof.

Answer. I heartily wish that he would rightly improve the Talent, or measure of God's Spirit given to him to profit with, that condemns for Sin, and not thus Evilly treat it.

Page 17. Next, he proceeds to some Particular Considerations to induce to Humility, as that which ties all other Graces together.

Answer. But I do not find in either of them, that he directs to the Spirit of God in the Heart; whereby only we can put on (or be Cloathed with) Humility, *for without Christ, we can do nothing, (and what may be known of God, is manifest in Men; for God hath shewed it unto them, Rom. 1. 19.)* And as J. F. himself, saith, we could (or can) do nothing towards the Salvation of our own Souls, consequently its by the Spirit of Christ within, (and not of our selves) that we can come to know that blessed State of being truly humble, or cloathed with Humility: And therefore, the Holy Spirit within should have been recommended to, as the most necessary way to the attainment thereof; but instead thereof, he rather declares against it, as may appear in these his words, *viz.*

‘Take Man now in his lapsed E-Page 19.
 state, and put him in some part of
 the World, where nothing is known
 or heard of Salvation for Sinners
 by the Son of God ; and there is no-
 thing in him that does, or can tell him
 of this, or any such thing.

1. Admit Man was put into such a Answer.
 remote part of the World, where no-
 thing is known, or outwardly heard
 of Salvation for Sinners by the Son
 of God ; its boldly said, but not plain-
 ly proved by J. F. that there is no-
 thing in him that does or can tell him
 of this, or any such thing.

2. How then did God intend to Answer,
 make the Creature happy, by giving
 him a Principle capable to understand,
 and enjoy himself as the Object there-
 of, as is granted by J. F? Did not
 God persue his own intention? And
 did he not give Christ to be a Light
 to the Gentiles, and to be his Salva-
 tion unto the ends of the Earth? And
 cannot this Light tell and shew them,
 that this Salvation is in, and by him,
 whom God hath given for the same
 end? Namely, the Son of God, who
 is the true Light that enlightened
 every Man coming into the World;
 which Illumination is Divine and in-
 ward,

ward, and to say this can't tell Man of Salvation by the Son of God, without being outwardly told thereof; what less than Blasphemy is this? For is not this as bad, as to say Christ cannot shew or discover himself to be a Saviour in remote Parts of the Earth; seeing he is an Universal Light to Mankind?

Page 20.

'He alledgeth *Peter's* Confession in *Matt. 16. 13.* and at last, from thence concludes, as that Christ, in Effect, said to *Peter*, Thou could'st never have known him to be the Messiah, and Saviour of Sinners, if thou had'st not been told it from without.

Answer.

But as it is not there so mention'd, so it is not in that sense to be understood; but that is a wrong Inference drawn by him there from, appears to me very plain from this very Text cited by him, *viz. Flesh and Blood hath not revealed it unto thee*, (by this I understand it is meant no Person without him,) but my Father which is in Heaven, which being God, consequently this Revelation of the Father unto *Peter* was within.

And thus also it appears, that the ground of what true Knowledge he had concerning Christ, was from the Revelation

Revelation of the Father in him; therefore J. F. is under a grand mistake also herein, as well as a Contradictor of himself, for but just before his above recited wrong Conclusion, as that *Peter* had not known these things relating to Christ, if not told it him from without; yet he words it, as that Christ did in effect say to *Peter*, The Contents of this Creed no Man dictated to thee, they come from above, from the Father of Lights; well granted: Now then, why may not the Father of Lights, as he inwardly, spiritually Revealed the Son of God to *Peter*, and that Revelation was the ground Cause of his Belief in Christ; Reveal him also to such that are put into some remote part of the World? Its positively express'd that he lighteth every Man, *John* 1. 4, 5, 9. And that the manifestation of the Spirit is given to every Man to profit withal, *1 Cor.* 12. 7. And that the saving Grace of God hath appeared to all, *Tit.* 2. 11. And that this Grace teacheth to deny Ungodliness, ver. 12. this Spirit reproves the World of Sin, *Jo.* 16. 8. this Light manifesteth all things that are reprov'd (or reproveable,) *Ephe.* 5. 13. Also its testified, That Christ is a Light to the Gentiles,

as well as he is the glory of his People Israel, Luke 2. 32. The spirit of God inwardly revealed, is the very way to have the knowledge of Christ in the Mystery, Eph. 3. 3, 5, 6. and to have the benefit of his coming, according to the History or holy Scripture; which blessed History as we that are blest with the injoyment of it, ought to own and believe it, so those that rest barely in an outward belief thereof, and do not know and believe in Christ within, the mystery, Col. 1. 27. but are vilifiers and blasphemers against him, and his Spirit, as manifested within; as their Faith is vain, so they doubtless are in a worse state, than such just Gentiles, that through Obedience to the Law of God in the Heart, witness him in the mystery, who yet have not of the History. Now that the Gentiles did believe in God, that he enlightened all Men with a saving Light, that Men ought to live piously, that the Soul is immortal, and that there is an eternal Recompence, may be demonstrated by abundance of their own Testimonies, and the same concurring with the holy Scripture; also that it was not, (or cannot be) impossible for Gentiles to believe in the Son of God, without

without being outwardly told of it,
(as he saith) take this recited Instance
concerning *Plato*, viz.

Marcil Ficinus, who writ the Life
of that great Gentile, tells us, among
many other things, that being seri-
ously asked by some that visited him,
as the last thing they had a mind to
be informed about; How long Men
should attend to his Writings, of
which he seemed so cheary; living
and dying in the Belief of what he
recommended to the World? He so-
lemnly Answered, Till that more
Holy and Divine Person shall appear to
visit the World, whom all Men ought
to follow. At once, both believing
such a one to appear, and then forbid-
ding all to prefer that lesser discovery
he had given the World, through the
improvement of his Talent of Light,
to that greater Manifestation which
that Divine Person would bring with
him into the World. Also my Au-
thor, who transcribed the above Lines
speaking of *Virgil*, out of *Cumea*, de-
clares, that enough is afforded to
prove the great fore-sight some of
the Gentiles had of Christ, being
Conceived by the Holy Ghost, Born
of a Virgin, and finally coming in the
Flesh

Flesh for the Salvation of the World.
And also the time when, namely, with
in that Age, which was the Reign of
Augustus Caesar, in the beginning of
which *Virgil* wrote, and about the
end of which Christ was Born.

From what hath been said and instan-
ced, I judge it may be justly concluded,
and hope that all impartial sensible Per-
sons that are perusers hereof, will
with me agree; that the beginning and
conclusion of *J. F.* his 7th. weighty
so called Consideration, in pag. 19, 20,
is sufficiently refuted.

Page 20.

In the next place, he hath raised an
Objection, viz. 'We do not say that
'the knowledge of supernatural Truths
'is attainable by the Light of Nature,
'but Christ being now come into the
'World, he hath given a measure of
'his Spirit to all, and if they would
'but hearken thereunto, it would teach
'them all things. —

Answer.

As we do indeed say, that the know-
ledge of supernatural Truths is not
attainable by the Light of Nature, so
we do also say, that Christ hath given
a measure of his Spirit to all, and hath
enlightned every Man that cometh in-
to the World, with a Divine Light,
according to *John* 1. 4, 5, 9. which if
hearkned

hearkned to, believed in, and obeyed, would teach them all things needful to their eternal Salvation.

He answers the Objection thus: Notwithstanding of Christ being come into the World, there be none that do actually participate of his Spirit, or spiritual Benefits by him, but by the Gospel Preached to them, by such as are called Commissioned, or Authorized thereunto. —

He grossly Errs herein; for its very Answer. apparent from the last mentioned Text, that Christ hath enlightned every Man with a Divine Light; most surely it is then that they actually participate of his Spirit, and are thereby put into a capacity of witnessing spiritual Benefits. Yet Preaching of the Gospel in the Demonstration of the Spirit, by such that are called thereunto, we own to be very helpful, and of great benefit; and that God doth ordinarily by and through the powerful Ministry of such qualified Preachers reach to the Consciences, and answer the witness of God in the Hearers, and by the inward word of Faith, that powerful Ministry, works true Faith in them; so the ground of true Faith in God is Christ, the word of

of Faith, the word of God, which is not the Scriptures, neither are they the Gospel; he cites, *Romans 10. 13, 14, 15, 16, 17. Faith cometh by hearing, and hearing by the word of God*: For proof of his assertion, that none do actually participate of the Spirit, or spiritual Benefits by him, but by Preaching of the Gospel; also the *1st. Pet. 1. 23, 24, 25. being born again, not of Corruptible Seed, but of Incorruptible, by the word of God, which liveth and abideth for ever.*

And this is the word which by the Gospel is preached unto you: Now that this word, and Gospel, here mentioned, is not meant to be the Scripture, let what briefly follows be duly considered. The Apostle in the 6. 7. and 8th verses of the 10th Chapter to the *Romans*, thus expresseth himself viz. *But the Righteousness which is of Faith, speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven? (That is, to bring Christ down from above) Or, Who shall descend into the deep? (That is, to bring Christ again from the dead) But what saith it? The word is nigh thee, even in thy Mouth, and in thy Heart: That is the word of Faith which we Preach.* So now the word of God from

from which Faith cometh, mentioned in the 17 verse quoted by him for proof of his aforesaid principle) And the word of Faith preached nigh in the Mouth and in the Heart, verse 9. is one and the same thing, and the very same meant to be Christ within (according to our principle) is so clearly demonstrated in the said 6th. and 7th. verses, that methinks it should be readily acknowledged by all that seriously peruse, and rightly understand the same; considering withall, that his name is called the word of God, Rev. 19. 13. *And was the word in the beginning, and was with God, and was God,* Joh. 1. 1, 2, 3. Col. 1. 16. And without Controversy it is the very same word (Christ, and not the Scripture) that is meant 1 Pet. 1. 23, 24, 25. (quoted likewise by him) *which liveth and endureth for ever.* And this is the word (Christ) which is preached by the Gospel the power of God (and not only the Scripture) *For the Gospel is the power of God unto Salvation,* Rom. 1. 16.

And the Holy Scripture owned by us to be a true declaration thereof Luke 1. 1. Which Gospel Paul said was preached to (or in) every Creature under Heaven Col. 1. 23. Which cannot be

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under-

understood with respect to the Scripture, a great part of the World not yet having it; so whether J. F. hath not also misapplied (through misunderstanding) *Rom. 10.* and *1 Pet. 1.* Let the Judicious Judge: As also whether from hence it be not likewise very apparent that Christ (the Word) is within, and consequently the same no Creature, much less to be rendred *Agreat nothing.* Also I deny what he affirms from *2 Tim. 3. 14, 15, 16, 17.* To wit That the whole of supernatural Revelation that is needful for us to know, believe and practise, is contained in the Scripture; for its needful for us both to know and Believe in God and his Son Christ Jesus whom the Heavens of Heavens cannot contain, much less the Scriptures. And likewise I disown what he asserts from *John 16. 13, 14. Chap. 14. 16.* as That we have no ground to look for Gracions Acts and perations of the Spirit on us but by the Scripture, The said Verses proving no such thing, but they prove that the Scripture is profitable, and that the Holy Ghost would bring all those things to remembrance that Christ said to his Disciples before he went away, is acknowledged: But then it doth not from thence follow what J. F. hath laid down in these his Sentences, where

whereby he denies the sufficiency of the Holy Spirit with its Inspiration or Revelation within Mans Heart without the help of Scripture, and Limits all the gracious Acts of the Spirit on us to the Scriptures without us : Whereas in those very Scriptures mentioned by him, its declared, *That when the Spirit of Truth is come he will guide you into all Truth, and also shew you things to come ; he will abide with you for ever.* The Spirit of God being all-sufficient can graciously operate in us without the Scripture, but the Scripture cannot so operate without the Spirit.

Nature is now so deeply depraved in all, that nothing short of an Effectual work of the Holy Ghost can renew, sanctifie and change it. This is a work too high for Nature improved to the utmost : Art and Education cannot new make it when there is no more than mere human justification and instruction ; they cannot cause old things to pass away and all things to become new. This is too high for the most refined Philosophy, ancient or modern, taught by *Socrates, Pythagoras, Plato, or Aristotle* : It is no Academical Learning can reach this : It is not being under the most powerful and Spiritual Ministry : It is not the most Argumentative moral swasions made

page 22.

use of by Men: It is not a Mans own desires and endeavours to forsake all and every Sin; it is not being in the External practice of all Religious Duties; it is not being of this or other perswasion, submitting to this or the other ordinance, being of this or the other Church and receiving the Sacrament, that changes Nature, for all these things may be where there is no Heart Renovation, *John 3. 3. Verily Verily I say unto thee, except a Man be born again he cannot see the Kingdom of God.* The same Truth is reiterated in Verse 5. That *Nicodemus*, and all others concerned, might take the more special notice thereof till it be impressed upon their Hearts, and till they know it in their own experience, *Verily Verily, I say unto thee, except a Man be Born of Water and the Spirit, he cannot enter into the Kingdom of God. There is nothing short of the Divine power and Efficacy of the Spirit of the Lord can cleanse Souls polluted with Sin, Ezek. 36. 25.* Thus far J. F. and very good Doctrine. Consequently then this Divine powerful and Efficacious Spirit of the Lord is really in the Soul to do it, and in the Soul before all this work is done or begun, and the same no Created Being or great Nothing: it must needs be some-

something that can do all this; for nothing can do nothing: Wherefore here J. F. in this great work of Heart-Renovation, and Sanctification, new Birth, and new Creation, all thy Art and Education, thy human Institutions, all thy refined Philosophy, all thy Academical Learning and all thy argumentative, swasions, all thy External practices of all thy Religious Duties, with all thy submissions to this or the other Ordinance, and thy being of this and tother Church, and all thy Preaching, all these are Nothing, they can do Nothing in this great work of Heart-Renovation, &c. There is nothing short of the Divine power and Efficacy of the Spirit of the Lord can cleanse Souls polluted with Sin. Is it not high time for thy Hearers to turn from thee and thy Nothingness, to that something which is the Grace and Spirit of God and Christ in them, which I have and do assert to be the saving Grace in all Men? Which thou Blasphemously Assertest to be no Grace and a great Nothing?

Even after the Spirit of God hath been effectually at work upon the Soul, and hath infused supernatural Habits of saving Grace, there is that which may still keep him humble and low in his own Eyes. D 3. I

Answer. I own we ought still to keep low and humble, and as we keep to Gods Grace in us, we shall be kept therein, it being as said *Flavel*, the Nature of Grace to humble, abase and empty the Soul.

Page 23. ' They that have True Grace, may
' in an hour of temptation, and when
' left to themselves, fall into some
' hainous, and scandalous Sin, whereby
' the Spirit of God is grieved,

Answer. True; But the cause of the fall of such is in themselves in their not keeping to the Spirit of Grace within, no more to be spoke against, in relation thereto, than God himself; and when Man through unfaithfulness falls into Sin, this Spirit of Grace (during the Day of his Visitation) strives in him to bring him to repentance, which if he yields to and not continues rebelling against it, it will restore to him the Holy Joys and Spiritual comforts which he once had, and this (as *J. F.* faith himself some lines after concerning some that may be exercised with Divine desertion) cannot be experienced till the Lord himself come and do it; consequently this must be by this Spirit of Grace revealed within, and the same no Creature.

Page 24. ' And what if it does not exempt
' Persons from Afflictions or from be-
ing

ing obnoxious to the assaults of Satan? Doth it therefore follow, that the Grace is either insufficient, or a Creature, or a great Nothing? Did not the Lord say to *Paul*, when Buf-feted, *My Grace is sufficient for thee*, 2 Cor. 12. 9. then able to secure the Proprietors and Possessors thereof, from falling under the power of the Devil, as *James Forbes* falsely affirms it cannot, pag. 27?

He goes on next briefly, mentioning moreover many Matters of humbling or causing for being humbled, but yet directs not in any one of them here neither, to the holy Spirit of God in the Heart, by which only (as aforementioned) we can be truly humbled, and duly considerate and discreet, or spiritually wise; but instead thereof, hath another fling at the Spirit, viz. 'When ye have consulted your selves, considered all Circumstances, hearkned to whatsoever that within you can suggest, yet we find cause enough still for your going unto others for Council, and when ye have been with them, and have all they can say, you come away as wise as ye went. This leaves his Hearers destitute of help and security both from within and without; a sad state indeed!

Page 15. ' indeed ! Also hereby still manifest-
 ' ing his disrespect to, and contempt
 ' of the holy Spirit within, and to be
 ' one that declares against the teachings
 ' of it, and so appears in direct oppo-
 ' sition to the Holy Scripture, which
 ' greatly recommends thereto, and
 ' chiefly commends the teaching there-
 ' of, as before in some degree is herein
 ' demonstrated.

Page 29. So considering his unacquaintance with
 an unbelief, in this pure appearance of
 God's Spirit of Grace within, there is
 indeed cause enough for J. F. to say there
 is little of a true Zeal for God and his
 Glory, and against Sin, as such; but whe-
 ther then a great part of the fault thereof
 be not chargeable on such Ministers of the
 Letter, that instead of directing to the
 Spirit of Grace within, undervalue it as
 this my Opponent hath done.

Page 30. Thus (saith he) you have had the first
 improvement of this Truth, it concerns
 you to be well grounded in the belief of
 this, That the Grace of God in Believers
 is no increated, but a created Being, as
 that which would conduce much to the keep-
 ing them very humble.

Answer. But thus say I, he is quite wrong in
 endeavouring to ground his Hearers
 (and Readers) in that his false Faith:
 And here, as in an other place, his gross
 darkness

darkness in relation to the Spirit of Grace within, is so manifested, that it is as clear to me as the Sun in the Meridian, that J. F. is in great Error and Confusion; and whether he, and his holy Learned *Flavell* be not confuted herein, let the Religious and Rational judge.

Thus I have traced him in his Tract to near the end thereof, and hope by what is written, its proved to satisfaction, that the Grace, Light or Spirit of Christ, (who is God over all, blessed for ever) is really in a divine sensible feeling manner, to be witnessed within Man's Heart: As also, that this his spiritual appearance is no meer fruit or created Excellency; or let no one be mistaken, the Point is not whether the work, or effect of the Spirit be a Creature, but whether Christ the Word, by his Spirit is really in Man, and he thus considered, be created or increated? Here is the Cause in short truly stated, (as is before manifested,) and herein we are divided, and consequently both cannot be right, but he most certainly wrong, in denying of, or not agreeing with, but opposing what the holy Scripture herein so evidently holds forth: And being sensible of his secret working

working (under a Mask) against this spiritual appearance and true Faith therein; therefore I can in truth and humbleness of Mind declare, that (not in enmity to him) I found my self under a Godly Concern, to appear on behalf thereof, in most sincere Love to the Souls of my Relations and friendly Neighbours. More particularly, as I do also the like at this time, and heartily wish its good effect amongst you, who are called Independents; and if it be not by you therein received, but rejected, my Peace will be continued, having so far cleared my self with respect to you, in thus declaring the truth to you, and farther manifesting J. F's. Antipathy thereto, with his Errour Blasphemy, and self Contradictions; he himself being in Yea and Nay: No and So, going about, and about. And for proof, to revive it to you, take this one repeated notorious Instance, viz. First, he verbally owned the Spirit of the Lord in him was no Creature, and in Print, pag. 11. he saith, *The Spirit of the Lord that was Prophefied, should rest upon Christ, was a created Spirit; what more greater Contradiction, and grosser Errour and Blasphemy can be asserted?*

So now I think it time to go back to inspect, and briefly reply to his diversified Argument in pag. 1st. which begins thus, *That which is in every Man, is in Heathens and professed Pagans: But the saving Grace of God is not in Heathens; Therefore not in every Man.* I deny his Assumption, it being contrary to express Scripture, Rom. 1. 19, 20, 21, 28. clearly evincing that which might be known of God, was manifest in them, yet they liked not to retain God in their knowledge: His proofs are Rom. 2. 14. & 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. Eph. 2. 3. the substance of which, as may appear upon reading thereof, is an account what Man is naturally, viz. *A Child of wrath, and subject to Sin,* and doth not declare that God gave only Nature, and no Grace to them, whereby the might be regenerated and saved from Sin: Therefore they are no proofs in the case. And to prove the contrary, pray observe the next Verses after his first Text, and the 18 and 19 Verses of the foregoing Chapter: By the first it doth appear that those Gentiles which did the things contained in the Law (as his Proof specifies,) had the work of the Law written in their Hearts. Pray who is it that thus writes the Law in the Heart?

Heart? Its very evident in *Jer.* 31. 33. to be the Lord. And the other two ver. of *Rom.* 1. 18, 19. are to the point, affirming that which may be known of God, is manifest in them as before, (in whom, namely, those that hold the Truth in Unrighteousness,) for God hath shewed it unto them, *He hath shewed thee O Man what is good,* *Mica* 6. 8. By what doth God shew it? By his Light or Spirit: Also all things that are re-proved, are made manifest by the Light; for whatsoever doth (shew or) make manifest, is Light, *Eph.* 5. 3. and where is this Light. Its within. Pray peruse, *Jo.* 1. 4, 5, 9. & 3. 19, 20, 21. & 8. 12. all which makes void his pretended Arguments and Proof, and proves the Point plainly against him.

Page 14.

If Heathens and all Unconverted Persons are without Christ, Aliens from the Common-Wealth of Israel, Strangers from the Covenants of Promise, having no hope, and without God in the World: Then that which is in them is not Christ.

The former is true, Eph. 2. 12. therefore also the latter.

Answer.

I deny his first Proposition in its consequence; their being without God, and without Christ in the World, when in the unconverted state, proves not

not

not that neither God nor Christ nor his Divine Light was in them in that state. The consequence of the first Proposition is sophistically deduced, and not pursuant to the terms thereof, viz. His words then, *That which is in them is not Christ*, do not truly follow the foregoing; for on his own Propositions and Principle, the Argument should run thus, viz. *If Heathens and all Unconverted Persons be without God and Christ in the World, then they have neither God nor Christ, nor his Light or Grace in them, &c.*

I deny the Proposition again, as to the consequence of it, it plainly opposeth the Omnipresence of God in his Creatures, and leaves all Unconverted Persons destitute of help for their Recovery.

Their being without God and without Christ in the World, signifies their being without the Knowledge and Experience of God and Christ, but not their being out of his presence, nor excluded the extent of his Light and Grace; for the World not knowing him that made it, is no Argument to prove that he that made it is not in it; See the contrary, *John 1. 10.*—

And did not the Apostle give a better Testimony for God, even to the Heathen, referring to certain of their own

own Poets confessing, viz. *Acts 17. 28.*
For in him we live, and move, and have
our being; as certain also of your own
Poets have said; for we are also his
Offspring: Which is enough to confute
J. F. his arguing against God or Christs
 being in the Heathen, and shews some
 of them were of a better judgment
 than himself therein: And if by Grace
 they were saved through Faith, and
 by the holy Spirit made an Habitation
 of God, then this Grace, this Spirit
 must in some measure be in them, be-
 fore this great Work was accomplished
 on them: The former is true, therefore
 the latter.

And the same Apostle confirms in
 his saying, *That even when we were dead*
in Sins, he hath quickned us together with
Christ: By Grace, ye are saved, ver. 5.
 Now that which thus quickens Man
 while in Sin, and converts and rege-
 nerates him, is the holy Spirit in the
 Heart, *John 6. 33. & 3. 5. 1 Cor. 6.*
11, 19.

3^{dly}. Again, saith he, if Heathens,
 considered Antecedently to the Gospel's
 being Preached to them, do sit in dark-
 ness and in the shadow of Death, hav-
 ing the Understanding darkned, then
 that which is in them is meer Dark-
 ness, and no Gospel Light; the for-
 mer

mer is true, *Luke 1. 7, 9. Eph. 4. 18.* therefore also the latter.

That Heathens, and all other Persons Answer.

that are Unconverted sit in Dark-
ness, and have their Understandings
darkned, is true: But that therefore
his Inference therefrom is Gennine, as
that there is nothing but meer Dark-
ness, and no Gospel-Light in them;
I deny, and by exprefs Scripture can
plainly prove the contrary, and that
is from *John 1. 5. And the Light shineth
in Darknes, and the Darknes compre-
hended it not:* Now let it be remarkt,
that this is spoken of the Divine Light,
which was the Life in Christ, the Word
which was with God, and was God,
and shineth in Man while regenerated;
and who naturally is Darknes, *Eph. 5.
8.* But now saith the Apostle, (in the
same verse,) *are ye light in the Lord.*
How came they to be so? By believing
in the Light, *John 12. 36.* By following
of the Light, *Chapt. 8. 12.* By taking
heed to the more sure word, *as unto a
Light that shineth in a dark place until the
day Dawn, and the day Star arise in the
Heart, 2 Pet. 1. 19.* Who hath called us
out of Darknes into his marvellous Light,
1 Pet. 2. 9. For God, who commanded
Light to shine out of Darknes, hath shined
in our Hearts, to give the Light of the
Knowledge

Knowledge of the Glory of God in the face of Jesus Christ: But we have this Treasure in our Earthen Vessels, that the Excellency of the Power may be of God, and not of us, 2 Cor. 4. 6, 7. And it is those that hate the Light, who doth Evil, and love Darknes rather than Light, yet the Light is in such (as abovementioned) and is their Condemnation, John 3. 19, 20.

Lastly, saith he, If that which is in Heathens, is the Devil, and the Spirit of the Devil, then that which is in them is not the Spirit of God, for what Communion hath Light with Darknes, what Concord hath Christ with Beliall? 2 Cor. 6. 14, 15. The former is true, Eph. 2. 21. Acts 26. 18. Col. 1. 13. Jo. 8. 44. Jo. 3. 8.

Answer.

Its a very sad thing that this Preacher J. F. can find nothing in Unconverted Souls, but the Devil and Darknes; doth he esteem all his Hearers Converted? If not, what doth he appeal to in the Consciences of the Unconverted? What can he find nothing but the Devil and Darknes in them? Alas! poor Hearers! what a sad state are you rendred to be in? Is it not worse than that of the Bruit Creatures.——For, although in Heathens, and all other Persons who are in their natural state, the Spirit of the Devil hath

hath the preheminance and government, yet neither of those Scriptures proves his Consequence; the first mentions, that, that Spirit, viz. *The Prince of the Power of the Air, worketh in the Children of Disobedience*; so it is plain they were Disobedient; but to what? to God, to his Divine Light in them, wherewith he had enlightned them: And this Divine Light within was doubtless the same which the Apostle Paul in *Acts 26. 18.* (J. F's second proof) declares of, *That he was sent even to the Gentiles to turn them to, for, saith he, to open their Eyes, and to turn them from Darkness to Light, from the power of Satan to God; from which it may more rationally be inferred, That as the Darkness and Power of Satan was within, so the Light and Power of God was within also, and if they were not Disobedient thereunto, they might receive forgiveness of Sins, and so be delivered from the Power of Darkness, and translated into the Kingdom of his dear Son, (according to his third proof,) And the Kingdom of God is within, and was declared by Christ to be even in the unbelieving Pharisees, Luke 17. 20, 21. Yet they were not in the Kingdom, or translated into it, as all the Ungodly are not, but*

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they

they are of their Father the Devil, committing Sin, (according to J. F.'s. last Proof :) But (as the latter part of his last Proof saith,) For this purpose the Son of God was manifested, that he might destroy the Works of the Devil, 1 Jo. 3. 8. the which Evil Works come from within, as Christ saith, Matt. 13. 19. Mark 7. 20, 21, 22, 23. consequently he by his powerful Spirit must be within also, to destroy those Works of the Devil, and his coming within to bind the strong Man armed to overcome him, and spoil his goods, Matt. 12. 29. Mark 11. 22. So its very true, Christ hath no Concord with Belial, according to his recited Text, 2 Cor. 6. 15. Yet notwithstanding that Disunion as J. F. saith in pag. 22. There is Flesh as well as Spirit; so say I, there is Spirit as well as Flesh, (as the Apostle saith in the same place,) which Lusteth one against another, being contrary to each other, Gal. 5. 17.

And J. F. himself, pag. 8. speaking concerning the working of the Spirit of God upon the Souls of Sinners, saith, ' This denotes the Objects on
' which the Grace-working Acts and
' Operations of the holy Ghost are
' terminated, considered antecedently
' to his working this work in, and up-
' on

' on them, they are Sinners, not Saints :
 ' Also saith he, *pag. 21.* Alas, alas,
 ' here is matter of Lamentation, *The*
King of Glory knocks at our Door, Rev.
 3. 20. But who opens for him to come
 in? Likewise, saith he, *pag. 27.* ' Have
 ' you not too too often quenched and
 ' grieved the holy Spirit of God, after
 ' he hath been at work upon your Spi-
 ' rits? And again, *pag. 28.* It hath
 ' much interrupted your Communion
 ' with God, and caused an Eclipse of
 ' the Light of his Countenance, so
 ' that you have not had the bright
 ' shinings thereof, as otherwise you
 ' might have had : Doth not *J. F.* here-
 ' in imply, and yield that Christ by
 ' his Spirit is at work in and upon the
 ' Souls of those that are Sinners, not
 ' Saints? And consequently this his Con-
 ' fession, his own evident Confutation
 ' he hath fairly given away his own
 ' cause in this and several other pas-
 ' sages.

Now having gone through his diver-
 sified Argument, and proved from
 Scripture that God in his universal
 unspeakable Love to the Souls of Man-
 kind, (not desiring the Death of Sin-
 ners, or willing any should perish, but
 that all should come to Repentance,

and to the knowledge of the Truth, and be saved, *Ezek.* 18. 32, & 33; 11. 2 *Per.* 3. 9. 1 *Tim.* 2. 4. and in order to it) hath given unto Gentiles, or all Unconverted Persons, something more than Nature, namely, saving Grace, otherwise called Light, Life, Spirit or Power, by which it may appear, that Christ may in some degree be in such Persons, and yet they not be in him, but without God in the World, that is, they not being in the knowledge of Christ, but out of Unity and Fellowship with him, but yet he by his Light and Spirit so shining in the Unconverted doth convince them of Sin, and excite them to God: And though the same be a common or universal Gift from God, yet it is also a special Gift, its Spirit or true saving Grace in and to them, that submit to be taught and led by it.

I say, having thus Answered him, let the impartial (with whom he left it, and I do also) give Judgment in Righteousness, whether the foundation, and superstructure of my former Book be overthrown, or whether he, with his self-contradicting work be not vanquished; and hereby it be confirmed, that he deserved to be plainly

plainly dealt with, (yea, plainer than he was,) for calling without any express Exception, that ~~A Great No-~~thing, which I according to Scripture asserted to be in me (as well as others,) a saving and sufficient Gift of God's Spirit, and no Creature, which Truth Scripture maintained, still stands over him, unrefuted by him, and is that which he with all his Learning and Logick can never be able to do.

So our foundation and superstructure is firm and good, and not naught as said by him.

Wherefore it is in my Heart, in Bowels of unfeigned Love, again fervently to beseech you my Relations and Friends of the Society aforementioned; with whom else, unto whom these shall come, who are like minded with you, or those of you that importunately prest the publication in Print what your Pastor had Preached against this saving Principle: Oh! that you with him (whose wellfare my Soul desires) would desist opposing of God slighting, contemning, undervaluing, and Reproaching his Holy Spirit of Grace in Man. And Oh! that you would come rightly to believe in it

and be true followers of it, delighting to retire to it, and to wait upon God and seek him in it and be Guided by it; for as he will be sought unto and waited upon, so must it be in his pure lively Spirit within, otherwise unacceptable to him: Wherefore it is our incumbent duty to love and have a reverent esteem of it, it being the Principal means ordained of God to lead to Salvation, and not to count it an Idol, nor compare it to Images, or call it a great Nothing; For this is that which stands a witness for God, shews Man his Sin, reproves him for it, instructs him to forsake it, and strives with him that he may abhor it, and so come to be joynd to the Lord, to his Spirit within which thus works: And as Man comes thus to be subjected to the operation thereof, as to give up in obedience thereto, he most certainly feels of the mighty power of God that is therein, to the creating him anew in Christ Jesus unto good Works; for assuredly there is that Divine power in it, that is able to accomplish it; And, therefore, Oh! that it might be more proved and Answered through true Faith therein and thereby the Holy one be sensibly feelingly known (to be near-

er than only above the Skies,) by his Spirit Tabernacling within, to unutterable Joy surpassing Peace, and certain Divine satisfaction and consolation, *Amen.*

I have, saith he, drawn up another Page 30. short tract to demonstrate, that his pretended Answer both to him and me (i. e. J. Flavell and himself) is no Answer at all.

His first not having done it, indeed, Answer.
he therefore may if he please proceed to publish his second, which not expecting neither that it will demonstrate it, and firmly believing on good experience blessed be the Lord, that Truth is on my side, and fearing not his plain dealing, which in his first is intimated, I may expect in his next: Therefore I think it not Wisdom to be silent as he premiseth, but have put on Courage in the Name of the Lord, though but as a Stripling, through the help of the little Stone cut out of the Mountains, that is rejected by this wise, Master Builder, to Encounter with him that appears like a *Goliath* with his Armour of Greek, Latin, and Rhetorical Flourishes in English, disdaining at the Army of the living God, and not only so but also slighting the inward and Spiritual

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appear.

appearance of the Captain of our Salvation, to wit Christ. Now in Case I do fall before him, that so vaunts over me and reckons the Day his own, the Victory may not be accounted great, I being so weak an Advocate in his Eye and so inconsiderable an ingager, I doubt not but that the Lord will raise up one more abler to ingage more manfully with him. But if he proves to be foyled, as I hope hitherto it plainly appears to the Impartial he is, the Victory may be deemed the more Considerable, and the only wise God the more worthy to be praised. *Even so be it, saith my Soul.*

He signified that he can do this, and he can do that; and presently afterwards doth something at it; but let him do all he can, this Divine Light, Grace or Spirit in the Heart, doth still and ever will continue pure and perfect, and all-sufficient, notwithstanding the failer of any that hath professed it; the cause of such their falling being not because of any inability therein, but their swerving from it, and practising that which is contrary to it, and condemned by it; and so the same not having proved it self A Great Nothing, but
being

being really a measure of the Spirit of Truth, it ought not to be deemed as deserving Humiliation, or to be debased; but on the contray deservedly to be magnified and exalted as an increased Being; and consequently he still grossly Blaspheming and committing great Evil, in affirming the contrary and calling it **Great Nothing**.

The beloved Disciple 1 Jo. 2. 27. when speaking hereof under the Name of Anointing, saith, *It is received of God, and abideth in you, and that ye need not that any Man teach you, but as the same Anointing teacheth you of all things; and is truth and is no lye.* And (saith he) *even as it hath taught you, ye shall abide in him;* which plainly shews that herein the Apostle directly differs from J. F. and doth not account it **A Great Nothing**, or a Spirit of Delusion, neither do the whole Universe besides our selves see it to be so as he falsely saith.

But now its not from these Words Page 31. of the Apostle to be inferred that he excludes all teaching from an Instrument, that doth it from the Holy Spirit; for its to be observed that in the very next verse, as in divers others of the same Epistle, he in a particular manner doth it himself, and his general

neral Epistle doth in a general way, prove it; yet never the less its therein held forth, That the Holy Anointing received and abiding in us, and we in real subjection and obedience to it, is in it self so all-sufficient, as that we need not that any Man teach us, but as the same anointing teacheth and yet still it may not from hence be concluded, That necessary Instruction, for good Government in the Church (being recommended to be observed and answered by the Members thereof) are unnecessarily and contradictorily urged and required, as may be abundantly demonstrated out of the Holy Scripture; but in short shall only mention that of the Apostle in *Theff. 2. 15.* *Therefore, Brethren, stand fast and hold the traditions or precepts which ye have been taught whether by Word or our Epistle,* which Chap. 3. 6. *Now we command you Brethren in the Name of our Lord Jesus Christ, that you withdraw yourselves, from every Brother that walketh disorderly, and not after the Traditions which ye received of us:* Herein being sufficient to prove the Point in each respect, as that the Apostle both by Word and Epistle, did teach Believers and also recommend Traditions or Instructions

instructions to be kept too by them. And yet the same Apostle in the said 2d. Chap. compared with another of his Sayings to the Church of *Corinth. 1. Cor. 3. 16.* Asserts, *That Believers are the Temple of God; and That the Holy Spirit is given to and dwelleth in them, Thess. 4. 8.* Therefore Believers had something in them that was increated, and sufficient to Teach, Instruct, Lead, Guide and Direct, and also to preserve them; and if then, consequently now, and yet notwithstanding, as then, so now, outward helps proceeding from the same Spirit are not to be rejected, as unserviceable, and useless; for *J. F.* believes the Scriptures are the only Rule, and a sufficient one, for his Hearers, and yet makes use of other means to them, as Preaching, &c. If he say the Scriptures allow it, I may also say the same on my part: And as the Holy Scripture doth give preference to the Holy Spirit, and in many places directs thereto, as that which Principally is to be regarded, in that we cannot live, or attain to the Holy Life therein mentioned and required, without its Divine assistance (and the same must be received in the Heart) so certainly

tainly such that do regard it and are guided by it, or are answering its Holy Will and requirings, they are led into the performance of all such good orders and outward Rules as are by this inward Spirit of God recommended through outward Instruments, to be faithfully observed and practised; so the malicious out-cry of wicked Apostates, Discontentedness of Libertins, and Enmity of any other Enimies are in the holy Zeal of the Lord to be trampled upon, and the Divine Spirit of God, and its good orders and instructions ought to be observed and obeyed: For the holy Spirit of Grace and Light is in Unity with it self, and most certainly leads all those that are not Rebellious, Wilful, and Exalted, &c. but real followers of it, *into true Unity and Fellowship with the Father, and with his Son Jesus Christ, and one with another, 1 Jo. 1. 3, 7.*

Page 30. ' J. F. saith, he has been all his
' days a Man of a peaceable Spi-
' rit. —

Answer. But if he write again, he threatens what he can do against us, and seems resolved not to spare us; but if so, whether he will not manifest himself

to be faturely otherwise than he faith
of himself, he has been all along for-
merly, that is, more revengeful than
peaceable; and whether it will not
be better for him to study to be
quiet.

And therefore, if he is not above Page 21.
the Advice of me, that am so weak
in his sight, I offer it as a thing wor-
thy of his serious Consideration to
pause upon, his threatned further
proceedings (as expressed by him)
before the Publication thereof, and
weigh well in himself, (taking along
with him also the sense of his judi-
cious Hearers,) whether his work
will be to Edication, or whether it
will not rather be matter of Scorn
to the loose and prophane: And so
upon mature deliberation, not be so
indiscreet and wilful as upon his
failure of proving by the Scripture,
that the universal saving Grace, or
Spirit of God in Man is no Grace,
and a Great Nothing: He therefore
to endeavour to make it out, insists
upon (suppose it be Zeal) miscar-
riages, or mistakes of Professors of
it. Let him rather if he will write
again, make out from Scripture what
he

' he can, if he have any thing more
 ' to ade for Proof, that this gracious
 ' Spirit of Light is not really in Man,
 ' or that it is a Creature, a mere
 ' Creature, and an imperfect Creature,
 ' and that will be to the Point. And
 ' to stop him in his intended doing, I
 ' premise withal for him to consider,
 ' that in the Primitive times there
 ' were some differences amongst the
 ' Apostles and true Believers, and al-
 ' so, that many through Transgressi-
 ' ons fell, miscarried, and came to a
 ' great loss, some of them were raised
 ' again, *And others turned with the Dog*
 ' *to his Vomit again, and the Sow that*
 ' *was washed to her wallowing in the Mire,*
 ' 2 Pet. 2. 22. And yet concerning some
 ' of them, the Scripture plainly evi-
 ' denceth that they had the Spirit of
 ' God in them. Therefore as J. F.
 ' ought not to charge the Spirit of
 ' God with any thing thereof, so if
 ' some that have somewhat believed in
 ' the Spirit, now have through the
 ' Wiles and Power of the Enemy
 ' been prevailed upon, to Apostatize
 ' from it, or to write against it, or
 ' the constant Believers in it, or if
 ' some professing of it, do not in all
 ' things

' things accord, or see each as far as
 ' others: He therefore by the same
 ' Reason ought not now to reflect up-
 ' on the Spirit; for no Errors, Mi-
 ' stakes, or failings of Men are in the
 ' least to be charged upon it.

Wherefore upon second thoughts,
 it will be his wisdom to be silent,
 lest he bring further shame and confu-
 sion of face upon himself: So go not
 forth hastily to strive (as J. G. did
 at first) lest thou know not what to
 do in the end thereof, when thy
 Neighbour hath put thee to shame,
 Pro. 25.

Reve. 22. 17.

*And the Spirit and the Bride say come,
 and let him that heareth say come, and let
 him that is a thirst come, and whosoever
 will, let him take of the Water of Life
 freely.*

Christ
 saith.

John 7. 37, 38, 39.

*If any Man thirst, let him come unto
 me and Drink: He that believeth on me
 as the Scripture hath said, out of his Belly
 shall flow Rivers of living Water; but
 this spake he of the Spirit, which they that
 believe on him should receive. —*

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